

## ABSTRACT

### The 364 Sutras of the Bieyi za ahan jing 別譯雜阿含經 (T.100)

Editing and Translating Āama Literature in the 21st century

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The purpose of this presentation is twofold: First I would like to introduce the Āama-Project at the Chung-hwa Institute for Buddhist Studies that was funded by the Chiang Ching-Kuo Foundation. Its aim is to produce a better digital edition as well as an English translation of the Bieyi za ahan jing 別譯雜阿含經 (T.100), the shorter of two Chinese translations of a Saṃukta Āama. From the project design we will see how useful digital text is in the field of Buddhist Studies especially when handling a complex web of textual parallels.

Secondly, we will look at some of the questions that arise when comparing similar versions of a Āama text. Research into differences between terms and narrative imagery will contribute to our understanding how this earliest strata of Buddhist literature was received in China and moreover yield information about the textual of these collections in India.

## **The 364 Sutras of the Bieyi za ahan jing 別譯雜阿含經 (T.100)**

Editing and Translating Āgama Literature in the  
21st century

### **Aims**

- Translation of the first 8 fascicles (out of 16) of the *Bieyi za ahan jing* 別譯雜阿含經
- Creation of a digital comparative edition
- Making the edition available free of charge

## The texts

- 別譯雜阿含經 BZA (T.100) 364 經 and its parallels in:
- 雜阿含經 ZA (T.99)
- Other Chinese versions
- Pāli: Saṃyutta Nikāya, Majjhima N. ...
- Sanskrit fragments

## Editions used

- Chinese: the CBETA version of the Chinese canon
- Pāli: Vipassana Research Institute edition CSCD
- Sanskrit: Enomoto (1994) and other publications

# Editing Āgama literature

- Parallel versions form **text-clusters**

<b>bza003</b> Devadatta and Ajātasattu 提婆達多貪利養	za1064	SN,II,241 (Pakkanta) SN,II,242 (Ratha) AN,II,073 (Devadatta) SN,I, 53 (Devadatta)(gatha) Vin,II,203 (Cv.VI.2.5)	Enomoto 1994,no.1064*(Saṅghabh 2,pp.71-73;Uv 13.1f)
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- A list of clusters link **parallel corpora**.

## Comparative Catalogue for the 364 Suttas of the 別譯雜阿含經

別譯雜阿含	雜阿含	其他中文異本	巴利文	梵文/藏文
<b>bza001</b> Sujāta is praised 善生二種端嚴	za1062		SN,II,278 (Sujāto)	
<b>bza002</b> The Ugly Monk 醜悴的阿羅漢	za1063		SN,II,279 (Bhaddi)	
<b>bza003</b> Devadatta and Ajātasattu 提婆達多貪利養	za1064	T.02.0125.0614a18 T.02.0125.0570b20* T.04.0203.0465b19*	SN,II,241 (Pakkanta) SN,II,242 (Ratha) AN,II,073 (Devadatta) SN,I,153 (Devadatta)(gatha) Vin,II,203 (Cv.VII.2.5)	Enomoto 1994,no.1064*(Saṅghabh 2,pp.71-73;Uv 13.1f)
<b>bza004</b> Monk "Elephant-head" 象首比丘墮地獄	za1065		SN,I,070 (Puriso)(gatha) SN,I,098 (Loko)	Waldschmidt 1968a:23-26*
<b>bza005</b> Nanda 1 - Nanda is reproached 難陀著鮮淨衣	za1066	T.02.0125.0591a08*		
<b>bza006</b> Nanda 2 - Nanda is praised 難陀諸善功德	za1067	T.02.0125.0591a08 za275*	SN,II,281 (Nando) AN,IV,358 (Nandaka)* AN,IV,166 (Nanda)*	



# Editing Āgama literature

- New punctuation
- From:

如是再三。私自惆悵。生大苦惱。向其姊妹彌多羅比丘尼說。陀驪所差因緣。每得麤澁。苦惱於我。即語彌多羅比丘尼言。姊妹。陀驪比丘三以惡食。苦惱於我。而汝今者。寧不為我設諸方便報彼怨耶。彌多羅比丘尼言。我當云何能得相佐。彌多求比丘言。為汝計者。汝往佛所言。陀驪比丘先於我所作非梵行。我當證言。實爾實爾。

to:

如是再三，私自惆悵，生大苦惱，向其姊妹彌多羅比丘尼說：

「陀驪所差因緣，每得麤澁，苦惱於我。」

即語彌多羅比丘尼言：

「姊妹！陀驪比丘三以惡食苦惱於我。而汝今者寧不為我設諸方便，報彼怨耶？」

彌多羅比丘尼言：

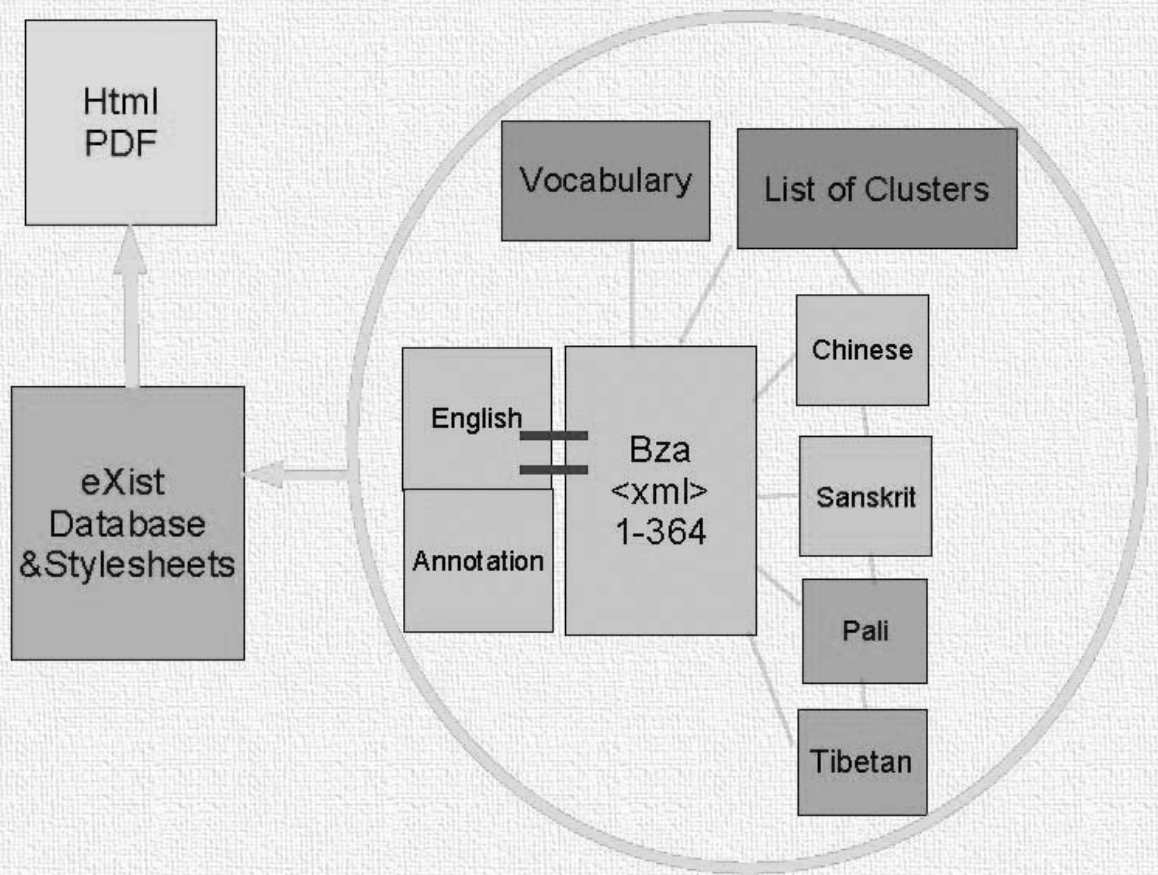
「我當云何能得相佐？」

彌多求比丘言：

「為汝計者。汝往佛所言：『陀驪比丘先於我所作非梵行。』我當證言：『實爾，實爾。』」

# Technical Issues

- Encoding/Markup: XML & TEI
- Database: eXist (xml-Database)
- Online user query an eXist via Xquery to get results on their browser. The XML source is available to scholars on request.



# Translation Issues 1

- BZA text vs. its parallels:
    - How to represent the relationship?
    - In ambiguous cases: use parallels to expand?
- (bza6): 為修梵行，裁自取足，如似脂車。
- (za275): 無聞獨住故，如人乘車，塗以膏油，不為自高、……（乃至）莊嚴，為載運故。

# Translation Issues 2

- scholarly vs. general audience
  - Register
  - Form and Content of Annotation



## Translation Issues 3

- Relative distance of parallels



In general the ZA is closer to the Pāli than the BZA:


- 命欲日夜盡 壽者多患難  
猶如陷下河 速盡無遺餘 (BZA)
- 日夜常遷流 壽亦隨損減  
人命漸消亡 猶如小河水 (ZA)
- accayanti ahorattā, jīvitam uparujjhati;  
āyu khīyati maccānaṃ, kunnadīnaṃva  
odakanti (SN)



## Although often matters are more diverse:

- BZA: 芭蕉生實死 蘆竹葦亦然 // 貪利者如是 必能自傷損
- ZA: 芭蕉生果死 竹蘆實亦然 // 駑驢坐妊死 士以貪自喪
- P (SN II, 6.4.5.): phalaṃ ve kadaliṃ hanti / phalaṃ veḷuṃ phalaṃ naḷaṃ // sakkāro kāpurisaṃ hanti / gabbho assataṃ yathā
- Skr.: phalaṃ vai kadaliṃ hanti / phalaṃ veṇuṃ phalaṃ naḍaṃ // satkāraḥ puruṣaṃ hanti / svagarbho 'śvataṃ yathā
- ENG of BZA: Those craving for profit likewise / are bound to hurt themselves

## Placing Aṅgulimāla 1 (Importance of Sanskrit fragments)

 <b>bza016</b> The conversion of Aṅgulimāla 驚掘魔羅歸命佛	za1077	T.02.0118.0508b20 T.02.0119.0510b17 T.02.0120.0512b08 T.02.0125.0719b20 T.04.02C2.0423b06 T.04.0212.0703a23	W N, 1,397 (Aṅgulimāla) Chp.026* Chp A.,II,169* Trag.080*	Enomoto 1994,nc.1077*(SHT 1,no.16C;Uv 16.5-10,17.13;MSV 4,p.56(\āther p.48); SHT,I,90-91 Hartmann 1998 Pekng 879
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## Placing Aṅgulimāla 2

- BZA: 一時佛遊化摩竭陀國桃河樹林
- ZA: 一時佛在央瞿多羅國人間遊行，經陀婆闍梨迦林中。
- Pali (MN 86): *ekam samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme*
- 桃河 = 陀婆 = [dhava/dhab(h)a]
- 闍梨迦 = [jhalika]

## Placing Aṅgulimāla 3

- Unrelated Pali (AN VIII, 1.8 (Uttaravipatti Sutta)) : *vaṭṭajālīka*, (Other Mss. *dhavajālīkāyaṃ*, *dhvajālīkāyaṃ*, *vaṭṭajālīkāyaṃ*, *dhuvalīkāyaṃ*)
- Sanskrit fragment edited in Hartmann (1998):  
(recto2) *IIOOOdeṣu caryāṃ caram yena dhavajākāvanaśaṇḍa taṃ mārgaṃ II*  
and comments: restore to *magadheṣu* (or *magadhakeṣu*) *janapadeṣu*